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Some preliminary notes on traditions of submen in arctic and subarctic North America

CONTENTS

Introductory 146
The « Toonijuk » of the Eskimos 148
The Report of Capt. Luke Foxe 152
The Thomas Bay (Alaska) « Devils » 153
Minnesota and the « *Wendigo* » 156
The Traverspine (Labrador) « Gorilla ». 158
Conclusions 159
Summary 161
References 161

A number of alleged eyewitness accounts of encounters with, or observations of, either extreme primitives entirely clothed in hair or of submen or subhominids in the North American Arctic and Subarctic are recounted. The traditions and latent folklore about the "*Toonijuks*" among the Eskimo are discussed. A seventeenth century report by Captain Luke Foxe of the discovery of four-foot skeletons of humans in surface graves on a Canadian Arctic Island is reproduced. The Thomas Bay (Alaskan Panhandle) "Devils" are described, and similar creatures from Minnesota are mentioned. The significance of the "*Wendigo*" of the northern forest Amerinds is discussed in relation to the possible prior existence of extreme primitives on this continent before the arrival of the Mongoloid Amerinds. The story of the socalled "Traverspine Gorilla" of Labrador is given.

Introductory

The possibility of the continued existence of some fullyhaired or furred human primitives, submen, or even possibly subhominids on the continent of North America has now for long been mooted (14, and extensive bibliography therein). Some of these, of an extremely doubtful nature — and notably from the Mississippi bottomlands and, more recently, from the mountains of southern Arizona — will be ignored in this paper. All the others have originated from north of a line that may be drawn from about the 40th parallel (i.e. 80 miles north of San Francisco) on the west coast of the United States; north up the eastern face of the Cascades; around the Guttered Scablands of Oregon; to the Idaho Rockies in the region of the Salmon River. Thence, this line of southern demarcation crosses the Rockies to their eastern face in Montana, and then runs (back) north-west to the lower Nahanni Valley about the Laird River in the Canadian North West Territories. From that point it travels southeast through the northern third of Alberta, Saskatchewan, and Manitoba to the south of the great Clay Belt, rimming James Bay of Hudson Bay, and thence continues almost due east to Cape St. Charles at the eastern extremity of Labrador. Immediately west of Lake Superior, however, one report emanates from the true wilderness area of extreme northern Minnesota.

These reports were previously for the most part concentrated around the lower Fraser River area of British Columbia, and north up the coast of that province. In this area Burns (2) and others (see bibliography in 14) have reported upon many dozen cases of alleged sightings of such creatures and finds of their foot-tracks. They are, in that area called Sasquatches, a coined name derived from several similar-sounding names for them given by various indigenous Amerindian tribes. The existence of such very large if not truly "giant" (seven feet or over) creatures thereabouts has always been fully accepted by the Amerinds and of later years has become quite widely current among white people. In the unopened strip of forested territory along the coast and on the multitudinous islands off that coast their existence is fully accepted by everybody, and it is notable that when the Amerinds of that area speak of them in

English, they call them "apes" though they still assert that they show many human traits — notably, being able to throw stones, over-arm, with great force and accuracy. It should be noted that as Kortlandt has recently suggested (9) no animal other than man is known to be able to perform this act.

The matter of the Sasquatches, however, has until recently been considered so esoteric that anthropologists have not only failed to take it seriously but also have not found it worthwhile reading the reports, all of which have necessarily been by non-specialists without scientific training, and have, unfortunately, been published in the daily press or popular magazines. Nevertheless, the body of reports from the British Columbia area that are now on record — and including some official ones, and several sworn affidavits — is quite considerable, and at least one properly equipped scientifi expendition was launched, in 1962, in pursuit of them. A complete summation of this will be given by the author elsewhere.

There have, however, also been rumors and reports of similar creatures, made throughout the past century, emanating from a very much wider area ; in fact, from all over the subarctic and arctic regions of North America, north of the line demarcated above, and all the way from Alaska to Labrador and north even to Greenland. During the course of some twenty years' research into the question of what have unfortunately become popularly and almost universally known as "abominable snowmen', [and which we have recently (14) designated "ABSM's"], a number of these reports came to our attention but always second-hand even as regards their alleged publication. It was therefore decided a year ago to endeavour to track down the original statements. This effort has now brought to light a number of important items which are herewith preliminarily discussed, but none of these is yet in any way exhaustively researched, as will be noted in the body of the text below. From each, a number of further references have been obtained. These are, in turn, now being investigated and, it is hoped, they will be reported upon at greater length at another time.

At this stage of our investigations, however, we have to put on record our surprise at the wealth of this material, and even more so at the recent date of the publication of a great

part of it. That such reports — and coming from persons of such standing as Knud V. J. Rasmussen (13) — could be universally ignored, seems inexplicable.

As will be further discussed below in concluding this paper Gladwin, over a decade ago (8) suggested in a scientific — though in some aspects wholly unacceptable — context that several waves of extreme primitives (including some, in his opinion, of pigmy stature) ; of submen (in the form of Neanderthalers) ; and possibly even of subhominids, which we would today probably assign to the Pithecanthropine branch of the anthropoid stem of the Primates, crossed the Bering Strait and populated the Americas. If Gladwin was right in this basic suggestion almost everything that we have to say hereunder displays perfect conformity.

Pre-Amerindian Man was in North America and probably South America. Nobody can any longer deny this fact, for these proto-Amerinds have left us too many artifacts and encampment sites that by radiocarbon and other precise dating methods, have now been shown to be of origins prior to the last, and possibly even to the one-but-last, southward advance of the polar ice. There is no reason to suppose that all these types were wiped out prior to post-glacial times, and there is no evidence that they were so exterminated ; while there is now considerable evidence that some may have survived until today in the vast and as yet unexplored territories of the far north.

The "Toonijuk" of the Eskimos

The Eskimos of today maintain a large body of tradition about a race of very primitive people with revolting habits who occupied their territories prior to their own arrival. This tradition spreads all the way from Alaska to Greenland and throughout the Canadian Arctic Islands. These creatures are said to have been very tall, fully haired, dim-witted and retiring ; but, to have fought savagely among themselves, been carnivorous, and to have gone naked, though they built circular encampments of very large stones with whale-rib and skin roofs. The Eskimos say they had primitive stone and bone implements. They are referred to today on Baffin Island and north to Green-

land as "Toonijuk" but are called by many different though similar names to the west.

This tradition has been reported upon by many, including Rasmussen (13) and most notably by Katharine Scherman in her "*Spring on an Arctic Island*" (15). Rasmussen has even stated that some of these creatures existed in Greenland within the current century but were driven up into some "inaccessible valleys" by Eskimos. This, as Scherman has pointed out, seems hardly credible since the interior of that country immediately behind the narrow coastal strip is an ice-cap. However, there are still large areas of Greenland not fully explored despite massive air-travel over much of its periphery. Also, the extreme north around the Cape Maurice Jesup area is not glaciated and is extremely hard of access over land, and even from the sea, due to its fjordlike topography.

These Toonijuk are said by the Eskimos to have been of giant size and to have had some exceptional and, to them as well as to us, disgusting habits. They are said to have preferred rotten meat and, it is alleged, their females tucked meat under their clothing (?) to promote decomposition by their body-warmth. Further, since they did not know how to cure skins, they are said to have wetted them and then worn these raw to dry them ; and then to have used them for bedding. Perhaps the most peculiar custom ascribed to the Toonijuk, as reported by Scherman, is that young men were sewn up in fresh seal skins containing "worms" (maggots ?) which, by sucking their blood, reduced their weight and so made them fleet, lightweight hunters. These maggots are believed by the Eskimos to have been fostered in the rotting carcasses of birds and one such — an auk — was said by Rasmussen to have been discovered in Greenland in his time and to have been declared by the local Eskimos to have been left there by a party of Toonijuk who, they said, had only just fled back into these "*inaccessible valleys*" of the interior.

While regarded as being utterly primitive, the Toonijuk are said to have lived in underground houses (though without sleeping platforms) and to have had pottery — or at least "cooking pots" — and some weapons. In Greenland, the Eskimos say that they went naked but that their bodies were covered with

feather-like fur ; in more westerly areas, they are said to have used skin clothing. Everybody agrees that they were very good hunters ; could *call* game by voice or gesture ; and were so strong that they could back an adult Bearded Seal. In addition to these details, Scherman records — from information obtained from the Eskimos of north Baffinland, as transcribed by P. J. Murdoch, an agent of the Hudson's Bay Company, who speaks fluent local Eskimo — that the Toonijuk were not dangerous to the Eskimo but, to the contrary, were very timid and cowardly, and were particularly afraid of dogs which they apparently did not understand. All agree that they fought a great deal among themselves but some Eskimos assert that their own ancestors hunted the Toonijuk down individually and so eventually exterminated them. Yet, Greenlanders insist that even today some linger on in their country but that they are excessively wary — in fact, more so than animals.

Scherman further notes that : "Until 1902 an extremely primitive tribe of Thule people lived on Southampton Island, and some of their customs were those (alleged to be) of the Toonijuk." [The Thule along with groups named the Dorset Islanders and the Sarquaq, constitute known previous inhabitants of the Canadian Islands and the far north.] Scherman (1955) herself visited what was then stated by the Eskimos of Baffinland to be a Toonijuk settlement on Bylot Island, and gives a clear description of it.

In a small isolated valley her party were shown a series of circular mounds. These proved to be composed of very large stones half buried in the permafrost. Each circle was dug out and had obviously once been roofed ; they were entered by what had been a three foot high tunnel ; were paved with large flat stones ; and had stone benches at the back. Around the walls were very old rotten bones of the Greenland Right Whale. The party were greatly impressed by the ability of the original builders to have dug so deeply into the permafrost with only crude stone and bone implements ; and, even more so, by their having transported these enormous stones, which were not of local origin, even if they had had the use of dogs and sleds. Their Eskimo companions told them that the Toonijuk could lift rocks that no Eskimo could handle ; that their houses were roofed with

whale ribs ; and that two whale jaw-bones were placed on either side of the entrance tunnel. However, this site, as Scherman remarks, showed abundant signs of having been occupied by Eskimos for long and frequent periods since its original construction.

It is most significant to note that the description of these round-houses coincides very closely with the Neolithic "Round-Houses" of the Shetlands, Orkneys, and the Hebrides off the coast of Scotland which also were circular, sunk about three feet, surrounded by stone walls that rose some three feet above the ground, and had domed roofs made of a "wheel" of large whale ribs over which skins, peat-sod, or other insulating material was placed. The Eskimo still make stone igloos with ingeniously constructed roofs of overlapping stone slabs and which also have tunnel entrances- but they are of nothing like the size described ; nor do the stones of which they are built in any way approach the size of those used in the structures said to have been built by the Toonijuk.

But of even more interest is the description of a nearby cairn of very large stones which had partly collapsed. The interior of this is said to have been hollow, and in it lay a number of large human bones. One of the party leaned in and extracted what is said to have been a female pelvis ; but, as there were no professional anthropologists in the party, they very properly replaced this and closed up the cairn to the best of their ability. Scherman quite rightly makes a strong plea for this site to be visited by competent experts and thoroughly examined before such potentially priceless relics finally disintegrate ; and she ends by asking the pertinent question "Aside from the Toonijuk, if they ever existed, who else could have been here ?"

Her only other thought is that they could have been Norsemen, whose sturdy build and stature, greater than that of the Eskimo, coupled with their propensity for feuding, might have given rise to legends that in time became transferred from one alien race to another ; and she ends with the extremely significant remark that there were traditions and apparently detailed knowledge of White Men among the Eskimos long before recorded history.

THE REPORT OF CAPT. LUKE FOXE

In the year 1632, Captain Luke Foxe of the vessel "Charles" states that he visited an island upon which he found no living people but a large number of small graves in which were tiny human skeletons only four feet in length, surrounded by bows, arrows, and bone lances. They were all adults, and there is some implication that not all of them were skeletons but might have been whole frozen bodies. His actual report (6) goes as follows :

"This island doth lie in 64d. and 10m. of latitude ; [1] and I took this place to be the m. e. end of Sir Thomas Buttons' *Ut ultra.* [2] I could see to the northeastwards of this at least ten leagues, but no land at east, or southeast, it being as cleare an evening as could be imagined. The land to be seen was from the north northeast to the west southward.

"The news from land was that this island was a Sepulchre, for the savages had laid their dead (I cannot say interred), for it is all stone, as they cannot dig therein, but lay the corpse on the stones, and wall them about with the same, coffining them also by laying the sides of old sleds about, which have been artificially made. The boards are some nine or ten feet long, four inches thick. In what manner the tree they have been made out of was cloven or sawen, it was so smooth as we could not discern, the burials had been so old.

"And, as in other places of those countries, they bury all their utensils, as bows, arrows, strings, darts, lances, and other implements carved in bone. The longest corpse was not above four feet long, [3] with their heads laid to the vest. It may be that they travel, as the Tartar and the Semoaid; for, if they had remained here, there would have been some newer

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[1] « There is no island exactly in this latitude. Probably the observation is somewhat out, and that one of the islands off Cape Fullerton is the island in question ».

[2] « It seems, from the narrative that Foxe must have passed near Tom Island. As he makes no mention of having seen it, the fog-banks probably prevented him (from doing so) ».

[3] « They seem to be people of small stature. God send me better for my adventures than these ».

burials. There was one place walled four-square, and seated within with earth each side was four or five yards in length; in the middle was three stones, laid one above another, man's height. We took this to be some place of ceremony at the burial of the dead."

Nothing further is recorded or known of this discovery; nor has the island itself been relocated. Again, Scherman notes that the presentday Baffinland Eskimos firmly believe that there were, in addition to the giant Toonijuk, a race of very small humans, or pigmies, in the Canadian Arctic before the coming of their own people. And, once again, we may note that hardby the neolithic Round-Houses of the west European Isles, there remains a very strong tradition and much legend about "Little People" (Pixies, Elves, Leprechauns, and so forth) who are said to have inhabited the adjacent hills in early times.

We should note also that Gladwin's theory (op. cit.) envisions one of the waves of humanoids that entered the New World as being a race of pigmy stature, related to the ancestors of the Negritos and Negrillos, whom he suggests arrived here after the Neanderthalers but before the Amerinds and the Eskimos. There is nothing impossible in this for pigmies need not have "black" skins or inhabit the tropics; nor, conversely, need the skins of any who reached the Arctic have been pale yellow. The skin-color of animals is probably due more to percentage of oxygenation rather than to temperature, quantity, or periodicity of sunlight — vide: the work of Fage (5), Derouet (4), and W. D. and M. P. Burbanck and Edwards (1) on albinism in cave animals. Primitives of small stature — four to five feet — could have been of any skin-color; and just because all known living "pigmies" have dark skins means nothing.

The Thomas Bay "Devils"

In 1953, a most curious little book (3) entitled (perhaps somewhat appropriately) *"The Strangest Story Ever Told,"* was privately published in New York by a Miss Virginia Colp, in the name of her father, Harry D. Colp. In a preface, Miss Colp explains that this, as an MSS, was found by her mother among the possessions of her late father, then some years deceased.

The slim volume, only 46 pages in length, presents a straightforward story, starting in the year 1900 and ending in 1925. It is published without comment.

There is no confirmatory evidence presented in the book, and we have been unable to trace any through other sources. Search has been instituted for the other persons named or mentioned in the incidents recorded but all would now be gentlemen of very advanced age while the original author states categorically that he had given his word that he would not disclose their names. (His daughter cannot be expected to break this trust.)

The book is divided into seven chapters, each of which gives an account of incidents that were alleged to have occurred to a number of people in a somewhat limited wilderness area east of Thomas Bay — and centered apparently around the headwaters of the Patterson River — on the coast of the Alaskan Panhandle. Thomas Bay opens inshore from Kupreanof Island, which lies about halfway between Juneau and Wrangell. The latter is just south of the mouth of the Stikine River and is on the north tip of Wrangell Island.

The story begins in 1900. Harry Colp at that time was resident in Wrangell where he apparently worked for a small sawmill. He had three partners in prospecting enterprises. These he names "Charlie," "John," and "Fred," for purposes of identification. It appears that the first named had learned from an old Amerind that free-gold quartz in quantity was exposed on a scree in the area named, and the other three partners staked him to a trip by boat to investigate. He left in early May and returned a month later entirely dispossessed but for his canoe, a paddle, and the clothes he wore. He brought a piece of quartz, shot through with gold flecks. He refused to discuss his trip and borrowed money to take a ship out of Alaska for good. Before leaving, however, he told Colp his story.

Shorn of irrelevant details, this is to the effect that having climbed a tree on a hill to get his bearings after some days of prospecting he saw a band of humanoid creatures, covered in thick hair, rushing towards him up a slope. He described them as "the most hideous creatures. I couldn't call them anything but devils, as they were neither men nor monkeys, yet looked

like both. They were entirely sexless (no visible genitalia or mammary glands presumably: *Author*) their bodies covered with long coarse hair, except where scabs and running sores replaced it." "Charlie" recounted that he had slid down the tree, thrown his already damaged gun at the first, and then run for his canoe, apparently most closely pursued by the creatures. He was unable to give a clear account of what followed but he finally found himself adrift, in the bottom of his boat, after dark, and managed to row back to Wrangell.

The next five chapters of the book relate the experiences of first "John" and "Fred"; then "John" and the author on two trips, three years apart; the author and a man named Bush; the author alone; and the author and a Norwegian identified only as "Ole." These trips took place respectively in July, 1900 (immediately after Charlie's return and departure); September of that year; 1906; 1908; and 1911. In 1914, Mr. Colp says that he sent in two men to investigate — a half-Russian and a Japanese; in 1919 he sent in three men but they came out in two weeks with three completely different stories — one that they had never been to Thomas Bay; one that they had gone to another part of it; and the third that they had gone to the area designated, up the Patterson River, and had found everything as Mr. Colp had previously stated, including two odd-shaped lakes — but no gold. This was the final enigma that apparently caused Mr. Colp to give up what had been almost a quarter of a century of investigation.

The complete contradictions in the stories of these three men were not by any means the oddest events alleged to have occurred in this district; and not only to them, but to Mr. Colp, himself, though *he* seems to have been less affected psychologically than any of the others. These events need not concern us except to remark that they sound not just improbable but altogether inexplicable. Through all these stories there runs, nonetheless, a thread of reference to hairy, stinking humanoids.

But it is the last chapter of Harry Colp's book that is the most interesting. In this he tells, albeit secondhand, the history of a trapper in 1925 who penetrated the same area but up the Muddy River from the south. This was related by a dairy farmer resident at the mouth of that river.

The trapper had layed a line of traps up to one of the odd-shaped lakes mentioned above but had had to take up this line because all the traps along it were sprung by some creature that left foot-tracks of a nature that this trapper had never encountered before in a lifetime in that general area. He tried to trap the creature itself but failed ; and then, one night, his dog vanished after alarmed barking and a disturbance. Following its tracks he found them paralleled by the unknown's and then, at some distance, those of the dog stopped abruptly. The trapper followed the unknown's but discovered in time that it was just ahead of him for it made two complete circles back to the point where it had presumably picked up the dog !

The trapper described the tracks as being for distances *bipedal* but then — alternating with these stretches — *quadrupedal*. The hind prints he described as "about seven inches long and looked as if they were a cross between a two-year-old bear's and a small barefooted man's tracks. You could see claw marks at the ends of the toes, toe pads and heavy heel marks; between toe-pad marks and heel marks was a short space where the foot did not bear so heavily on the ground, as if the foot were slightly hollowed or had an instep. The front set looked like a big raccoon's tracks, only larger."

It should be pointed out here that the Amerinds farther south on this coast speak of these creatures as "apes," in English ; while several reports of the *Meh-Teh* type of ABSMs, made by native Nepalis in the Himalayas, speak of these creatures occasionally dropping on to all fours like a gorilla. Further, the outline of a raccoon's front feet are not unlike a diminutive man's but for the prominent claws.

The trapper is stated to have returned to his camp but never to have been seen again. His effects were found three weeks later, and a number of his traps were sprung.

Minnesota and the Wendigo

Through the mail, the author has received over the past fifteen years a number of letters from interested parties giving accounts of alleged ABSMs in a large number of localities spread all across Canada from the Mackenzie, Stikine, and Rocky Moun-

tains in the west to Labrador in the east. The majority of these, being no more than isolated accounts and often second or third hand, do not warrant publication at this time but all have been placed on file in case, as from time to time happens, confirmatory evidence, more reports of a similar nature from the same area are received, or interested parties request copies. During the past years, following the publication of a book (14) on the subject, over a hundred such letters have been received but only two of these warrant comment at this time. [Reports relative to the Nahanni Valley off the Laird River ; from northern Manitoba ; and from central Quebec Province may be found in the book (14) referred to above.]

The first relates an incident alleged to have occurred about 1911 in the northern tip of the State of Minnesota. As received (from a lady who was a resident of said district at the time) two men were hunting in the deep forest several miles from a small town in that state when they came upon some strange foot-tracks. Following these, they came up with what they described as "a human giant which had long arms and short, *light* hair, covering *most* of its body" (italics mine). One man remained while the other ran back to town, collected a possé, and returned. The woods were then beaten for a considerable distance but nothing more than the tracks were found. Northern Minnesota is on the southern fringe of the great northern boreal forests and, even today, little but a highroad separates it from them. If ABSMs existed in those forests in 1910, there is no reason why one should not have wandered south to this point. Of significance in this report is the color of the hair. It agrees with several reports of the larger Sasquatches.

The other item of interest is a series of new expressions on the nature of the famous "Wendigos" or "Wentigos" of the northern forest Amerinds. These ghosts, spirits, or demons of Amerindian myth and legend have always had much in common with the "Trolls" of Scandinavia and other traditional humanoid monsters in other parts of the northern subarctic. In a brief article for a Canadian magazine (11), a retired fur-trader related a description of Wentigos given to him by an old Cree of Amisk Lake, named George Custer. This, like other previous descriptions, stated that Wentigos were mentally unbalanced persons

who did not respond to treatment by local medicine-men and who, being exiled to the woods, developed certain supernatural aspects. However, George Custer's description mentions that medicine men could "smell" them at a great distance ; that they travelled in packs like foxes ; followed trails but always kept off them ; defended themselves by biting ; lived underground ; and were finally exterminated by his people. In fact, it seems clear that there is much of ancient factual observation of ABSM-type primitives involved in the tradition of the Wendigos — a tradition which, incidentally, is spread almost all across Canada. (The Wendigo, Windigo, Whitico, or "Ice-Giant" of the Algonquins is of the same tradition.)

The traverspine "Gorillas"

This is one of the most extraordinary accounts of what we call ABSMs that has come to our attention. It may be found in a book entitled "*True North,*" by Elliott Merrick (10), and concerns certain affairs on the Traverspine River at a point where that stream flows into the Grand or Hamilton River near Goose Bay, Labrador ; and specifically at the homestead of a family named Michelin. The date was about 1913. The author of this book regarded the report as a "ghost-story" and notes that such are very real in what he describes as "this land of scattered, lonely houses, and primitive fears." However, in the light of discoveries made since his book was published, one may perhaps now legitimately consider it in quite another light. It is best quoted directly ; and for permission to do this we are indebted to the publishers, Messrs. Charles Scribner & Sons, of New York. The pertinent passage reads as follows :

"About twenty years ago one of the little girls was playing in an open grassy clearing one autumn afternoon when she saw come out of the woods a huge hairy thing with low hanging arms. It was about seven feet tall when it stood erect, but sometimes it dropped to all fours. Across the top of its head was a white mane. She said it grinned at her and she could see its white teeth. When it beckoned to her she ran screaming to the house. Its tracks were everywhere in the mud and sand, and later in the snow. They measured the tracks and

cut out paper patterns of them which they still keep. It is a strange-looking foot, about twelve inches long, narrow at the heel and forking at the front into two broad, round-ended toes. Sometimes its print was so deep it looked to weigh 500 pounds. At other times the beast's mark looked no deeper than a man's track. They set bear traps for it but it would never go near them. It ripped the bark off trees and rooted up huge rotten logs as though it were looking for grubs. They organized hunts for it and the lumbermen who were then at Mud Lake came with their rifles and lay out all night by the paths watching, but with no success. A dozen people have told me they saw its track with their own eyes and it was unlike anything ever seen or heard of. One afternoon one of the children saw it peeping in the window. She yelled and old Mrs. Michelin grabbed a gun and ran for the door. She just saw the top of its head disappearing into a clump of willows. She fired where she saw the bushes moving and thinks she wounded it. She says too that it had a ruff of white across the top of its head. At night they used to bar the door with a stout birch beam and sleep upstairs, taking guns and axes with them. The dogs knew it was there too, for the family would hear them growl and snarl when it approached. Often it must have driven them into the river, for they would be soaking wet in the morning. One night the dogs faced the thing and it lashed at them with a stick or club, which hit a corner of the house with such force it made the beams tremble. The old man and boys carried guns wherever they went, but never got a shot at it. For two winters it was there. They believe to this day it was one of the devil's agents or more likely "the old feller" himself."

This item was kindly brought to our notice by Mr. Bruce S. Wright, Director of the Northeastern Wildlife Station, operated cooperatively by the Wildlife Management Institute of Washington, D. C., and The University of New Brunswick at Fredericton, N. B.

Conclusions

From the cases cited in this paper, together with those mentioned in the book (14) ; the massive reports of the Sasquatches — now having continued for over a century — and the nume-

rous other isolated incidents claimed by people to have occurred all across Canada, it would seem manifest that at least one, if not two (should the pigmies of the Canadian Arctic Islands be rediscovered in skeletal form) types of hairy primitives or submen were once widely distributed over the arctic and subarctic belts of North America. Further, it would now appear to be increasingly difficult to assert positively that none of these could have survived until today.

The obvious question is then — and it is quite permissible — what exactly might these creatures be ?

We mentioned the name of Gladwin at the beginning of this paper. This student, though never professionally employed as an anthropologist or archaeologist, prosecuted a great deal of worthwhile and original fieldwork ; and the foreword to his book (8) was written by none less than Earnest Hooton. In this preface, moreover, Hooton states that, while several of Gladwin's opinions were not then acceptable to established thinking, his basic thesis required most careful consideration. This thesis states simply that several waves of Hominids passed over the Bering Strait from eastern Asia and thence spread all over the New World. Gladwin's chronology hints at, first, subhominids (such as Pithecanthropines) arriving ; next, Neanderthal types ; then representatives of what we call Primitives (as represented today by the Bushmen, the Negrillos, and the Negritos) ; then some early Modern Men of, in his estimation, a Proto-Caucasoid, or Australoid type ; and, finally, the Mongoloid Amerinds and Eskimos.

Whether all these types did so immigrate to the New World is, of course, very far from being accepted : in fact, it is only very recently that it has even been considered that any hominids, other than modern Mongoloids, ever reached North America. But, the possibility that more primitive peoples did so, cannot be positively denied ; while there seems to be some valid reason for supposing that some did. The Pekin Pithecanthropines lived at the same latitude and on the edge of the same vegetational belt as the ABSMs of Canada, and we have recently received information from Professor B. F. Porshnev (12) that ABSMs have now been reported from far eastern Siberia. There is no reason why such creatures should not have crossed over

the Bering Strait. If they did so, in either the first or middle Interglacial along with several other large mammals, there is no reason why, later, more developed types such as the Neanderthalers (who were available in far eastern Asia) should not also have done so ; and, still later, the Negrito-Negrillo or « Pigmy» type ; then the Proto-Caucasoid, or Australoids ; and, finally, Mongoloids. As each of these successive waves of more highly « cultured » races appeared, the former immigrants must have been pushed back into the less hospitable areas.

And, it is from just such areas throughout South, Central, and North America that reports of hairy primitives and other ABSMs emanate today !

SUMMARY

This paper describes the legendary *Toonijuk* of the Eskimos, and a « settlement » composed of rings of large stones on Bylot Island ascribed to them. The Toonijuk are alleged — by the presentday Eskimos — to have been large, fully-haired Hominids, possessing primitive stone and bone implements and having certain customs that appear to have been retained by a group of Thule people still extant on Southampton Island in 1902 A. D. A report of the graves of humans of very small stature on a Canadian Arctic Island, discovered in 1635 A. D. by a British captain named Luke Foxe is mentioned. Accounts of encounters with a tribe of haired primitives by several gold prospectors and trappers in the Thomas Bay area of the Alaskan Panhandle, between 1900 and 1925, are reproduced ; and a similar occurrence in Minnesota, U.S.A. is cited. The implication of the mythical *Wendigo* is mentioned. The so-called « Traverspine Gorilla » of Labrador is reintroduced to the record. Finally, it is concluded that races not only of Modern Man (and not only Mongoloids) may have entered the New World across the Bering Strait landbridge in Pleistocene times but also some Submen (in the form of Neanderthalers) and possibly even some Sub-Hominids (such as Pithecanthropines) may also have done so at an even earlier date. In this case, the creatures discussed, and the *Sasquatches* of British Columbia, and all the other so-called ABSMs of the Americas may be regarded as relics of these various p mitive Hominid forms.

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